
3-25-1976**Evangelical Visitor - March 25, 1976 Vol. LXXXIX. No. 6.**

John E. Zercher

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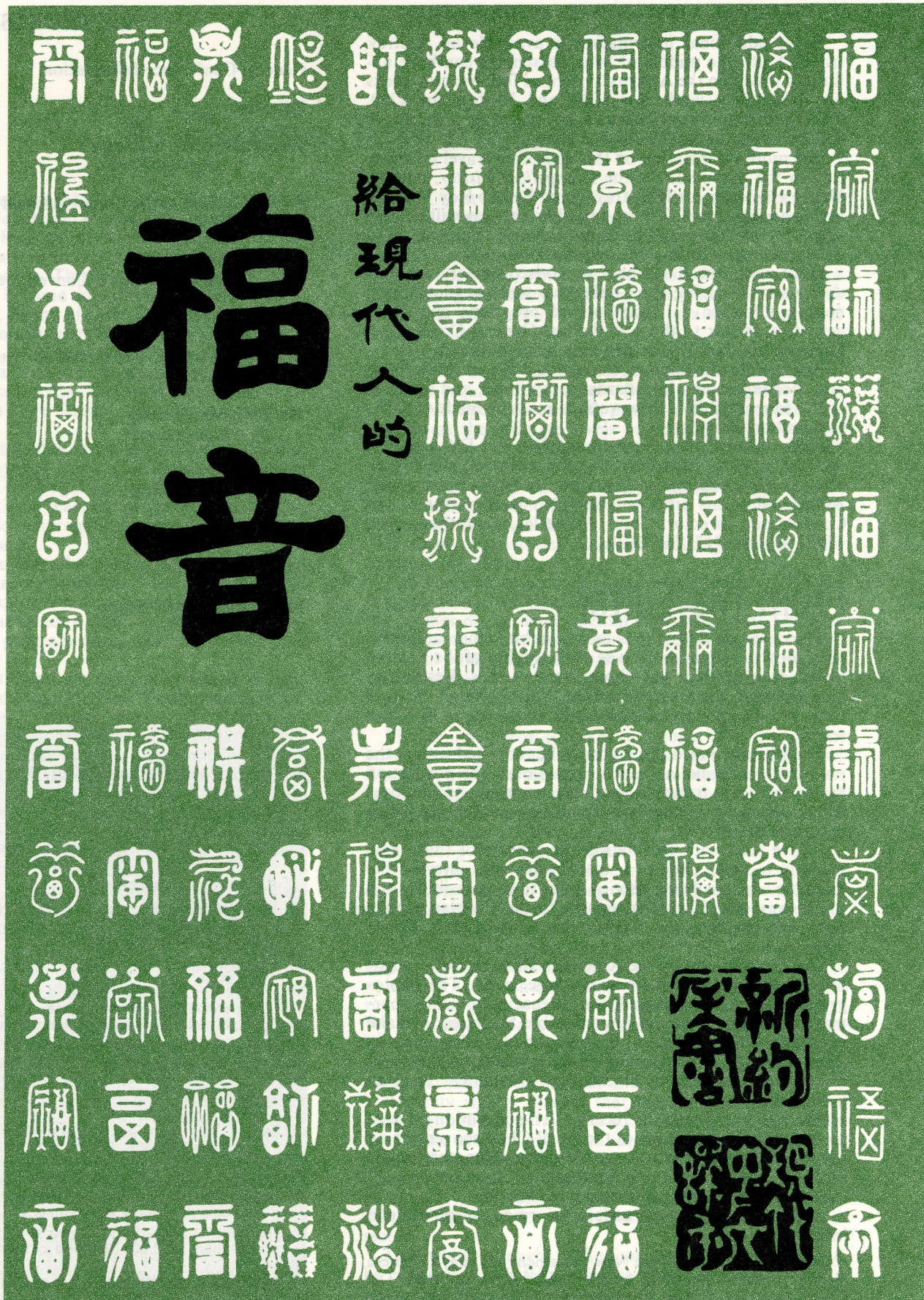
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March 25, 1976



see page seven

GENERAL CONFERENCE INFORMATION

Some additional information is available on Amtrak travel. Until the middle of May passengers can have unlimited travel on the Amtrak system as follows: two weeks for \$150, three weeks for \$200, and 30 days for \$250. There are certain restrictions. It is not certain if the above will be available at Conference time.

For more information on this and other travel information in the past issues of the *Evangelical Visitor*, contact Henry Hostetter for U.S. travel, and Bishop Roy V. Sider for Canadian travel. Travel on public carriers will be very heavy in June-July, and rates may change. You can avoid disappointment by making reservations early.

Once again there will be a supervised nursery for children under 5 during the Conference sessions (not during meals). Children 5-12 can attend programs and other activities similar to those at the last General Conference. Exciting youth activities are also being planned.

Please note the announcement regarding display space and meeting rooms for boards, committees, and agencies in the March 10 EV. Reservations must be made with the Convention Director.

Registration forms were inserted in the EV a month ago. All persons, including those in California, should pre-register for lodging, meals, and transportation needs. Additional forms are available from your pastor or the Convention Director, Paul Hostetler, Grantham, PA 17027. Phone (717) 766-2621.

From the Editor

The cover on this issue is more symbolic than aesthetic. It is good to remind ourselves of the reality of the Eastern world. It is easy for us, whose orientation is Western, to view the past, the present, and the future through Western eyes and to interpret history and prophecy in Western terms.

The Eastern world is a factor to be reckoned with in the political, economic, and social equations. The population mass, the long tradition, and the emerging technology, which characterize the Eastern world, are factors which dare not be ignored.

I have read with fascination the reports of those who recently visited China. I also read with interest the dialogue which is being carried on as to the possibility and the means of a Christian witness to the Chinese people, now that the Bamboo Curtain has been slightly drawn open.

The news release by the American Bible Society caught my attention and I share it on page seven. The photograph which accompanied the release graphically portrayed the efforts of the United Bible Societies to make available to the millions of Chinese the New Testament in their language. The meaning of the symbols on the cover of the new translation of the New Testament is given below.

There is a report on the recent NAE convention on page six and an announcement of the April CHA convention on the same page. In a later issue we will have another report on NAE and a report of a Brethren in Christ observer to the recent World Council meeting in Nairobi.

We try to keep our readers informed, inspired, and interested.

COVER: Front cover of the New Testament in Today's Chinese Version, recently published by the United Bible Societies. The Chinese word for Gospel means literally "Blessed News," which gave rise to the cover design which features 100 calligraphic variations of the Chinese character for the word "blessing." (ABS photo)

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Editor: John E. Zercher

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Glen A. Pierce
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Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

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A House Divided

THE FIRST Sunday school, started by Robert Raikes for the children of Gloucester, was outside the structure of the organized church. This position in relation to the church was largely carried to North America and became the pattern of the frontier. This was true of many Sunday schools which later became identified with Brethren in Christ congregations. Many of these Sunday schools were community schools meeting in Brethren in Christ meetinghouses. They had their own organization and budget. Officers and teachers were drawn from several denominations. The congregation may have met every other Sunday or once a month. The Sunday school met each Sunday.

As congregational life took on more structure and began to meet each Sunday the Sunday school became more closely related to the congregation. Gradually it became a part of the congregation's teaching program. Administratively it is part of the congregational structure operating under the church board.

Although I believe that the change which I have described is fairly accurate I question if the congregational leadership gives the concern to the Sunday school which its ministry warrants. The Sunday school is still, too often, regarded as a distinct program along side the church program.

Teaching and instruction are priority concerns in light of Christ's commission and the New Testament Epistles. Sunday school carries a major part of the teaching responsibility. It is for all ages and degrees of maturity. (I am always amazed at our tendency to identify Sunday school with children.) Nor is evangelism and teaching as distinct from each other as we sometimes suggest. Christian teaching calls for decision and for response. Evangelism is usually preceded by instruction and should always be followed by it. The pastor and the church board should be as concerned about those who habitually come only for the worship hour but not the Sunday school hour, as they are for those who come for Sunday school but do not remain for worship. Both hours are important in a congregation's ministry.

As the Sunday school has moved from its position of independence to its position as a part of the congregation, the concern for what is taught takes on increasing importance. A community Sunday school would need to teach a curriculum that was acceptable to the cooperating groups. The curriculum would be the lowest common denominator of evangelical doctrine.

The Sunday school of a denominational congregation must have a more distinct confessional character if it is to be supportive of the denomination's doctrinal position. If we assume that the future course of a congregation is not affected by the curriculum used, we actually deny the value of Christian education in general and of the Sunday school in particular.

A curriculum influences life and belief both by its statements and by its silence. If a curriculum speaks at length about faith and belief but is silent on repentance, it will produce a generation for whom assent to correct doctrine is the essence of the Christian life but for whom one's manner of life and conduct are more or less peripheral. If the teachings of Jesus are neglected, the meaning of obedi-

ence to Christ will fail to reflect itself in concrete form and daily situations. If a curriculum does not understand the early religious experiences of children and fails to distinguish between these religious experiences and the conversion experience, which is the watershed between being a Christian or not being a Christian, it will produce youth and adults who will live their lives in a sort of spiritual limbo.

Obviously, within a congregation there will be some diversity of belief, experience, and practice. Brotherhood does not require identicalness. But it does not follow that belief and experience and life practices do not matter. Fellowship at the intimate levels of congregational and denominational life call for a common framework of doctrine and experience and life within which the Christian faith is lived out. Even in diversity it is necessary that there be a common sense of direction and a consensus on the essence of Christian faith.

If these observations have any validity several other observations follow:

The selection of a curriculum for a Sunday school is a congregational concern. The choice should not be left to the teacher or the departmental superintendent. To do so will result in confusion and serious omissions. The case of the pupil who studied the life of Moses during three successive years may not be typical but does illustrate what happens to a lesser or greater degree when a diversity of curricula is permitted within a Sunday school.

The church needs to take the choice of a curriculum seriously. This choice should reflect the doctrinal and Christian life understanding of the denomination. The confusion which comes within a congregation as a result of multiplicity of curricula will in the long run occur within the denomination if there is multiplicity of curricula being used among the congregations.

It is important to ask if the curriculum to be used understands conversion in keeping with the Brethren in Christ understanding. Does the perspective of those responsible for the curriculum take seriously the meaning of being disciples and practicing brotherhood? We will not long maintain an Arminian position theologically if we use curricula written by those who are Calvinist in their doctrinal position — even if the writers evade the points of controversy. We will not develop an understanding of brotherhood, that we have understood to be New Testament, if we drink at the fountain of those with independent leanings in their understanding of the church and congregation.

We may rightly assume that the concerns which have been highlighted are more crucial at the youth and adult level than at the level of children. But it should not be assumed that they are not important at the children's level. The theological assumptions which undergird a curriculum will be expressed — perhaps unconsciously but certainly. That which is not said teaches as does that which is stated.

That which is taught in the Sunday school hour needs to be consistent with that which is preached in the worship hour. Like the proverbial kingdom — a teaching ministry divided against itself cannot stand. It will confuse rather than edify; tear apart rather than build up; foster diversity rather than unity.

Z

"Don't Worry about Anything, Pray about Everything."

Philippians 4:6 (Paraphrase heard at Central Conference)

WORRY: Our No. 1 Disease

Leighton Ford

SPRING is breaking out — at least in the Southern part of the Northern hemisphere. Out of my study window I can see the dogwoods and azaleas bursting out.

Strangely enough, more suicides take place in the spring than any other time except around Christmas. Doctors say that people weighted down with worry and depression from the winter can't stand the contrast between the gloominess they feel within and the bright new life they see around.

Worry may be at an all-time high this spring. People are worried about the political situation, about inflation, about the energy crisis. In fact, worry may be our number one disease. Dr. Charles Mayo of the famed Mayo Clinic said, "worry affects the circulation, the heart, the glands, the whole nervous system and profoundly affects the health."

Worry is a universal disease. It's a killer. So what causes it? And how do we get rid of it?

Listen to Jesus Christ in the sermon on the mount: "Do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life?"

"And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will He not much more clothe you, O you of little faith? So do not worry, saying, 'what shall we eat?' or 'what shall we drink?' or 'what shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first His kingdom and His righteousness and all these things will be given

to you as well. Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matthew 5:25-34).

Three times Jesus says, "do not worry, do not be preoccupied with material things" — food, drink, clothing — these are pagan pursuits. We need them — but we're not to live for them! He doesn't forbid thinking about them — but He does warn against worrying about them.

Worry shows not only a lack of common sense, but, far more serious, a lack of faith. "If God clothes the grass of the field . . . will He not much more clothe you, O you of little faith?" asked Jesus. When we worry we are acting like pagans not Christians. Either we are trying to serve two masters — God and mammon — which is impossible — or else we're saying, "God, I really can't trust you."

Jesus uses two arguments to show that worry and faith don't match. First He argues from our own human experience. "Is not life more important than food? And the body than clothes?" We don't keep ourselves alive; God does. We don't keep our bodies going and our hearts pumping; God does that. So if we depend on Him for life and breath can't we depend on Him for food and clothes? Then Jesus argues from observing the birds and flowers. "Look at the birds . . . they don't sow or reap or store away, yet your heavenly Father feeds them. See the lilies of the field, they don't labor or spin . . . yet Solomon in all his splendor was never dressed like one of these."

Look, says Jesus, you trust God for your life and body, right? And these are more important than food and clothes. And God takes care of birds and flowers, right? And you are more valuable than they are. So what are you worrying about?

As John Stott sums up, God's children are promised freedom neither from work or from responsibility from others, nor from trouble. . . . but they are promised freedom from worry, because our heavenly Father can be

trusted.

You can trust God. . . . but only if you trust Him all the way. Worry is caused by trying to serve two masters; worry is cured by giving God first place in our lives.

Jesus' promises only apply to those who make God's kingdom and righteousness their chief concern. "Look at the birds *in the air*" He said. "See the lilies *of the field*," Why were they fed and clothed? Because they were in the environment for which God created them! If the birds had dived into the sea, if the lilies had uprooted themselves from the field, the Father couldn't have cared for them! Only within His *plan* does His *care* apply.

Now what is God's environment for you and me? It is His kingdom . . . God's rule over us — His lordship in every area of our lives. When we rebel and turn to our own way we can't presume on the Father's care. But Jesus came, lived, died, and rose again that by faith in Him, rebellious human beings might be born again and receive the kingdom as little children. When this happens we can turn over to Him all of life — our ambitions, our fears, our hopes, our possessions, our relation to others, our sharing with the needy. When our main concern is that God's rule will increase in our lives and that it will spread in all the world as the Gospel is preached and people are born again into the kingdom, and that His righteousness will affect the moral and social life of our community, then we need not worry! In my Father's will, nothing can separate me from His care.

That kind of trust is not just a once-for-all commitment. It is a faith that calls for daily practice. I trust my whole life to God, then learn to live one day at a time, not worrying about tomorrow but finding His strength for today.

What a thrill to know I'm His and He's mine and to spend the rest of my life getting to know Him, and letting Him flow through to others as He sees fit.

You can experience this but you must choose between worry that kills and faith that makes alive!

Social Concern at the Congregational Level

Millard Herr

A DISCUSSION of the total scope of the church's ministry of benevolence could be divided into three parts. One is the need for a new and vital approach to benevolence within the church. A second is the scope of the responsibility of the denominational Board of Benevolence. The third is the role of the local congregation as to internal socioeconomic responsibility. While this thesis does not fully delineate any one of these facets, it does call for a new denominational emphasis focused in an organization within the local congregation.

A basic concern for one another must be a valid basis for a structured activity within the body of Christ. In fact such a concern constitutes the temporal validity of the true Christian testimony (John 13:35). Mankind in general is calling for an expression of this kind of concern, often making its call with quite unchristian behavior patterns. But the need is being both recognized and demanded by society in general. It is becoming increasingly obvious that the church can only raise questions as to what should or should not be done about it. It cannot contend against it as a valid and organized internal expression of its Christian life.

The church has a history of highly organized activity in a number of the departments of its concern. It puts forth a very considerable effort, both denominationally and congregationally, to implement its concern for missions, Christian education, and congregational expansion. Within the corporate mind of the church it is considered a wise and proper use of time, money, and energy for the church board, the trustees, the board of deacons, the board for Christian education, or the music committee to get together for the purpose of organizing and planning the activities of their respective areas.

It seems most appropriate to call for similar organized attention to be given to such a basically Christian idea as internal socioeconomic concern. In fact it is so fundamentally Christian that any accusation of neglect directed to the professed Christian is automatically offensive to him. Therefore we hurry to say that a call for

such a *specific congregational organization* is not to say that the church is not now favorable to such a concern. Rather it calls upon the body to give the same kind and amount of emphasis to this area as it does to other areas of church life.

We of the church have reached the point in our social consciousness that we freely give ideological doctrinal affirmation to the validity of Christian social concern. We have become somewhat receptive to the emphases innate to the long-rejected "social gospel." But have we truly gotten into gear as to the needed action? Have we done the needed organizing in this recently approved area of Christian expression?

It has been rightly contended that *all* church agencies should have this Christian concern, and most likely they all would profess to have it. The deacons may point out how they pay the rent for a widow about to be evicted. The pastor may remind us that it is a major item in his visitation. It certainly is a part of the study and action of Sunday school classes. But can we imagine the physical plant being left in the care of whatever other arm of the church may see a need? It would not be considered good business to leave the broken window to the decision and action of the Sunday school class meeting in that room or the leaking roof to the committee that happens to see it leak. Should music be left to the spontaneous action of the music lovers? Such an approach sounds stupid, but it is not totally unlike the way we have handled Christian socioeconomic concern on the congregational level. But our purpose is not to level criticism at anyone in this regard. Rather it is to point out an overlooked and neglected department and suggest a new focus.

The historic role of the board of deacons needs to be recognized. This church agency has had various and differing degrees of such involvement within the various congregations. But such has not been the focus of that agency's general organization and planning. It should not be argued that the deacons could not or would refuse to perform this function. But in view of the historic role of the deacons within the church, it is most unlikely that they are prepared to assume this role to the satisfaction of current social vision. Not the least of the rea-

sons is the fact the church itself does not see the role of the deacons in this light and does not charge them with this particular responsibility. On the other hand the traditional function of the deacons remains so significant in the life of the church, that it is doubtful that we should cause it to suffer by adding to it the type of social emphasis required by current times. Both emphases are likely to suffer in such a case.

The role of the denominational Board of Benevolence cannot be left out of this discussion. There is reason to believe that this board has functioned over the years largely as the church has expected and demanded, its two major areas of responsibility being the oversight of the church's benevolent institutions and care for certain nearly destitute individuals. There seemed to have been little popular demand for any extension of its vision, and little note of how closely the popular interest in social concern identified with its basic function. But if there is lack of vision, the board itself is not to go blameless. The validity of the objective justifies the vision, and the vision of the board should overcome the apathy of the body it serves.

It should be noted that the focus of this discussion is organized action resulting from a socioeconomic concern *within* the church body. Theoretically the denominational responsibility for this rests with the Board of Benevolence. Is the church addressing itself meaningfully to the needs of its individual members? Such should be the paramount question before that board. But the total denominational responsibility of the Board of Benevolence goes beyond the scope of this particular discussion, which calls for a congregational benevolent organization. Certainly the denominational board should assist local congregations in their practice of benevolence much the same as the denominational Board for Christian Education strives to give assistance to local programs. Just as Christian education happens on the congregational level so does Christian benevolence. The Board of Benevolence should not be called upon to do it but to help those do it who are close to the need. To encourage and promote the development of a local organization for benevolence should be the primary objective of the denominational board.

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The writer, a member of the Upland congregation, is secretary of the denomination's Board of Benevolence.

Let Freedom Ring!

NAE Convention Report

A long poster in red, white and blue spanned the platform of the Bicentennial Convocation, the joint conventions of the National Association of Evangelicals (NAE) and the National Religious Broadcasters, in Washington, D.C., February 22-25. Inscribed on the banner were the words "Let Freedom Ring — John 3:32." It was not clear from the banner whether this freedom was to be biblically or nationally defined, and the convention itself served more to confuse than to clarify that question.

However, no one attending the bicentennial convention could fail to notice the unabashed patriotism which had gone into the convention planning. From President Gerald Ford's Sunday evening address to the adoption of the convention resolution "Let Freedom Ring," the program left no doubt that the origin and destiny of America was of consuming interest. The three subthemes — reflection, repentance and rededication — focused on the nation.

The National Association of Evangelicals represents 35 member denominations, 30,000 local churches and three and one-half million Christians in the United States. Member conferences from the Mennonite family of churches are the Brethren in Christ, Evangelical Mennonite Brethren, Evangelical Mennonite Church and the Mennonite Brethren. U.S. Mennonite interaction with NAE related missions, broadcasting, Sunday school and other programs is substantial.

More than a score of Brethren in Christ were present at the convention. The NAE registration exceeded 750; the broadcasting registration was more than 1,200.

The pulse of the convention vibrated in the evening programs. Sunday evening President Ford said, "While seeking out the path of peace with other nations, we have declared our enemies to be disease and poverty and injustice, and war itself." Congressman John B. Conlan promoted the book *One Nation Under God* and said, "If you can break the United States you can break the Christian movement across the world."

On Monday evening the Metropolitan Choir of Praise introduced the theme of reflection with their patriotic musical "The Voice of Freedom." Dr. Harold J. Ockenga, a founder of NAE, praised the faith of America's founding fathers and criticized modern America's failure to stand courageously with particular attention to declining military firmness.

The theme of repentance Tuesday evening included a presentation of John W. Peterson's "I Love America" and an address by Dr. Joseph H. Jackson, president of the National Baptist Convention. Dr. Jackson counseled moderation in press criticism of the nation's president and said there is a two-fold crisis of patriotism and morality in the United States.

The final evening program featured Dr. Francis Schaeffer of L'Abri Fellowship who identified the line between those who

hold that the Scripture is infallible in all that it asserts and those who do not as the watershed of evangelical world.

Brethren in Christ and Mennonites in attendance appreciated the evident zeal for evangelism reflected in workshop themes and broadcasting expertise. They enjoyed the spirited congregational singing. They heard the note of warning about the inroads of a popular civil religion on biblical faith sounded by Senator Mark Hatfield. Hatfield's identification of world hunger and economic disparities as the greatest threat to world peace stood in contrast to the convention's tabling of a resolution to support "right to food" legislation in the U.S. Congress. Convention leadership included no women.

One welcomed the emphasis on the authority of the Scripture, but could raise the question whether it is accurate to view the crisis of biblical authority as solely a doctrinal rather than a discipleship issue. There were some who rested uneasy with the identification of the security of the church with the security of America, and looked hopefully for more signs of understanding the church "as a peculiar people to bear our testimony to Him whose kingdom is in peace and righteousness."

Nathan Bailey of the Christian and Missionary Alliance Church was elected president of NAE for the coming year.

MCC Release

CAMP FREEDOM—1976

Simon Lehman, Jr.

Camp Freedom winter campmeeting continues to grow in size and ministry.

Rev. Alvin C. Burkholder, one of the two camp evangelists had this to say about the camp.

"The camp is providing a tremendous testimony for the promotion of biblical holiness. I found the camp to be above my expectation. The spiritual tide was high at the first service and continued throughout the camp. God's blessing was on the camp; evidenced by conviction, seeking souls, victories won, healing miracles, prayers answered, and the outpouring of the Holy Spirit upon the saints. The large crowds were not only vacationers. Local people came expecting God to manifest His Presence. The fellowship was outstanding. All were melted together as one in the Lord."

Serving as the other evangelist was Rev. J. Wesley Adcock, instructor at God's Bible School, Cincinnati.

The camp continues to grow in attendance and facilities. Attendance increased more than 15% over last year with the peak attendance of 386. A bus was sponsored to provide transportation from Pennsylvania and return. An additional property, adjoining the camp grounds has been purchased. Six new efficiency duplexes have been approved for construction.

Missions Day included reports of work among Cuban refugees; a report by Bishop C. B. Byers of his trip to Brethren in Christ Missions in Nicaragua. Anna Kettering spoke of Brethren in Christ work in Africa, where she had served for 24 years. Mission offerings totalled \$1,224.

Plans are being made for the 1977 camp. Rev. Henry F. Landis, pastor of the Abilene Brethren in Christ Church, will be one of the speakers as will Rev. Roy Bellomy.

The prayers of the church are requested for the camp that it may be indeed a holy camp, promoting true holiness at an interdenominational level.

ROCHESTER TO HOST CHA CONVENTION

The 108th Annual Christian Holiness Association Convention will be held April 20-22, 1976 in Rochester, New York, at the Holiday Inn — downtown.

Among the seminars which have been planned are "Teaching Doctrine in the Local Church," "How Do the Scriptures Speak to Homosexuals, Alcoholics, and Materialists?," "Articulating Christian Holiness," and "Problems of Christian Colleges in Government Relations."

Speakers at the convention will include Bishop Henry Ginder, Dr. Timothy Smith, Dr. Robert Coleman, Dr. Harold Lindsell, and Dr. Richard S. Taylor.

The convention soloist will be Mrs. Lynn Smith, Major Earnest Miller will direct the congregational singing. The choirs from Houghton College and Roberts Wesleyan College will also appear during the convention.

The Christian Holiness Association represents over 3 million persons in North America and 5 million around the world. Every major religious body in America that identifies with the Wesleyan Arminian Theological position holds membership in the Christian Holiness Association.

Religious News

Madalyn O'Hair's Son Abandons Atheism

William J. Murray, once a little boy whose mother successfully halted prayer and Bible reading in the school he attended and eventually in all U.S. schools, has renounced atheism.

His mother, noted atheist Madalyn Murray O'Hair, said in Austin, Texas, that she was not surprised when she learned of the news and also was not surprised that her son had not informed her personally.

Mr. Murray, 29, is running for the nomination for the congressional seat held by Rep. J. S. Pickle.

Evangelist Kathryn Kuhlman Dies; Death Followed Open Heart Surgery

Evangelist Kathryn Kuhlman, noted for her "miracle" healing services, died in Tulsa, Okla., following open heart surgery. The preacher, who preferred to keep her age a secret, was believed to have been in her early 60s.

She was born in Concordia Mo., where her father was mayor, and began preaching as a teenager following a conversion experience. Miss Kuhlman was ordained by the Evangelical Church Alliance in Joliet, Illinois, and considered herself a Baptist.

Although she was frequently referred to as a "faith healer," Miss Kuhlman rejected that designation. "I am not the healer," she frequently said. "I have no healing virtue. I have no healing power. I have never healed anyone. I am absolutely dependent upon the power of the Holy Spirit."

Medical experts differed on the authenticity of healing at Miss Kuhlman's services. Dr. Richard Owellen, a member of the cancer research department of the Johns Hopkins Hospital, testified that he had investigated several healings that appeared authentic.

"Father God" Not Necessarily Male—L.C.A.

A series of proposals for eliminating gender references in Lutheran Church in America documents asserts that using the term "father" to describe God does not ascribe masculine characteristics to God.

In a section proposing "a new look at the gender characteristics ascribed to God" the document, which was received by the LCA's Executive Council here, says: "One symbol which could never be completely eliminated is the designation of God as 'father' by Jesus. Naming God 'father' does not ascribe masculine characteristics to God. What is significant about this name is not that it is masculine, but that it signifies a personal relationship."

Bible Societies Publish New Chinese Translation (SEE COVER)

The American Bible Society has announced the publication by the United Bible Societies of a new translation in contemporary Mandarin Chinese. It has been named the Today's Chinese Version.

The new translation has been designed primarily for evangelism among non-Christian youth, ages 15-25. It avoids as much as possible using a technical and ecclesiastical vocabulary comprehensible only to Christians and the theologically educated. Instead, Today's Chinese Version tries to express accurately the meaning of the original Greek in everyday Mandarin Chinese understandable to Chinese-speaking people throughout the world.

Emphasis has also been placed upon a fluent oral style, since more people will hear the translation read aloud than will read it for themselves. It is already being broadcast by radio to Chinese communities throughout Asia, including mainland China. The new translation can be quickly transposed into the new simplified script used on the mainland, should opportunities for distribution there suddenly open up.

Today's Chinese Version is the first new Chinese translation published by the Bible Societies since 1919, when they released the Union Version, the standard Biblical text used in Chinese Protestant churches. Today's Chinese Version is not designed to replace the widely revered Union Version in church worship, but rather to assist evangelism among non-Christians.

Today's Chinese Version is based upon the same principles of common-language translation employed in "Good News for Modern Man," (the New Testament in the Today's English Version) which the American Bible Society published in 1966. The English "Good News for Modern Man" has been phenomenally popular. Its total circulation passed the 50,000,000 mark in late 1975.

Work on Today's Chinese Version began in September 1971. The translating team has consisted of several Chinese scholars, whose work was reviewed by other scholars, stylists, and 70 church leaders from many different denominations.

Translation work on the Old Testament has already begun. Publication of the complete Bible in the Today's Chinese Version is expected by the end of the decade.

The document states that "we cannot alter the historical date and processes through which the Christian faith has been transmitted to us."

Divorced Clergy Find Acceptance, New Opportunities for Counseling

A new phenomenon can be charted in America: a rising rate of divorce among Protestant clergymen and Jewish rabbis, coupled with growing acceptance among their congregations.

In exploring this social development, Reporter Kay Longcope of the Boston Globe noted that of 10 top favorite ministerial candidates for Central Congregational Church in Boston, four were divorced and one of the four was unanimously called as pastor.

"There was a time when if a clergyman divorced, it was pretty much the end of his career," observed the Rev. T. C. Whitehouse of the Massachusetts Conference of the United Church of Christ. "A congregation is more likely now to take (such) a man."

Record Income Reported By CROP

CROP, the community hunger appeal of Church World Service, received a record \$6.8 million in 1975 — a 35 percent increase over the 1974 total.

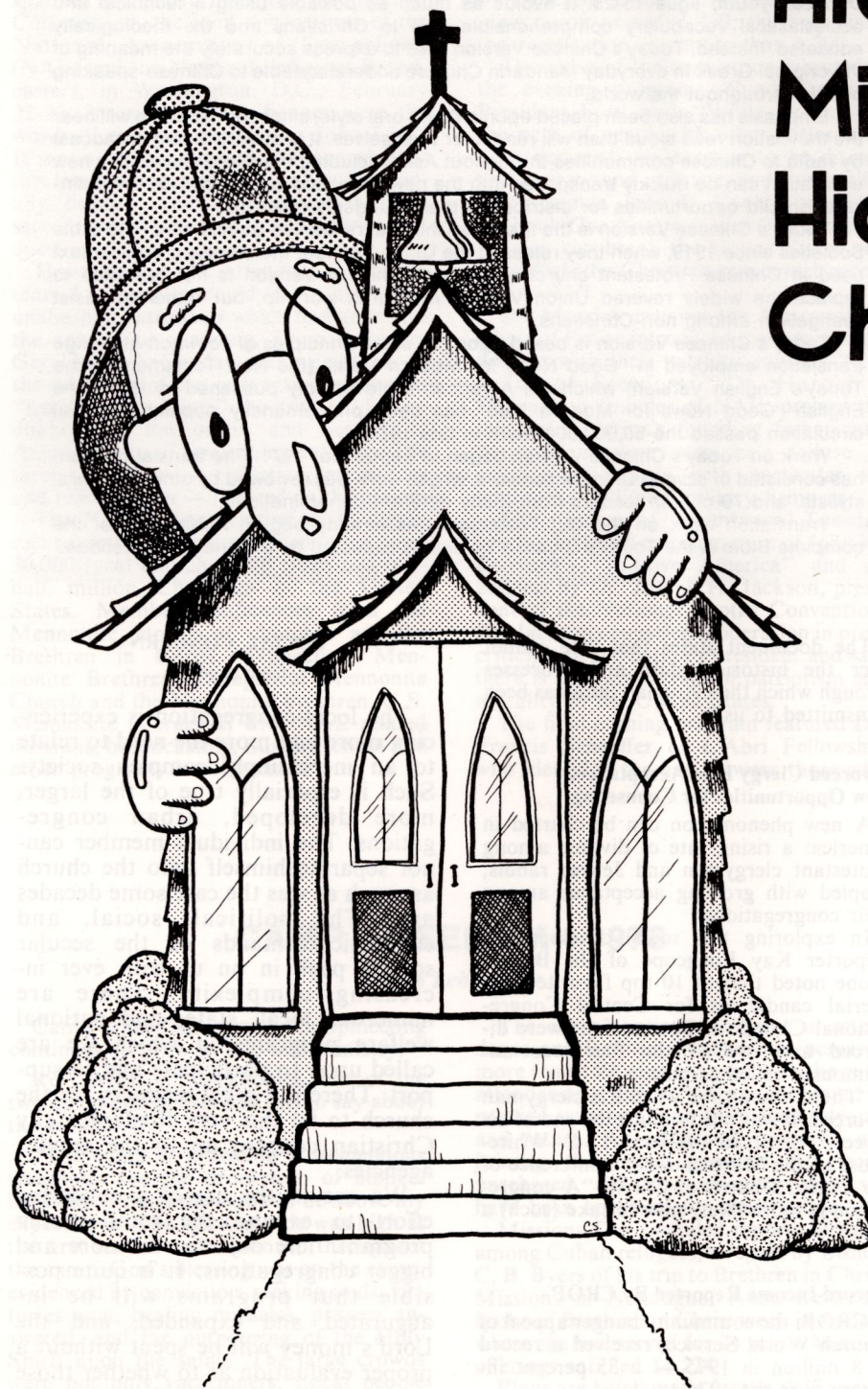
According to a report from the national CROP office, Elkhart, Ind., \$5.3 million of the 1975 total will be used to combat hunger and \$1.4 million to provide clothing. Church World Service (CWS) is the relief and development arm of the National Council of Churches.

SOCIAL CONCERN

from page five

The local congregation is experiencing more and more the need to relate to an increasingly complex society. Such is especially true of the larger, more developed, urban congregations. The individual member cannot separate himself unto the church as much as was the case some decades ago. The political, social, and economic demands of the secular society push in on us with ever increasing complexity. There are numerous local, state, and national welfare programs in which we are called upon to participate and to support. There is a great tendency for the church to let this very fundamentally Christian concern up to the secular agencies.

We are in the act of a concerted effort to expand the total church program. The objective is more and bigger congregations. It is quite possible that programs will be inaugurated and expanded, and the Lord's money will be spent without a proper evaluation as to whether those programs include care for the basic needs of the members called upon to support them. Certainly this concern is not the only nor the main one of the church. But the church cannot be Christian and neglect it. It should be *made* to happen, not just permitted.



Are There Missionaries Hiding in Your Church?

James Weber, Conservative Baptist missionary in Japan, maintains that today's missionary shortage hinges on the churches' superficial approach to recruiting.

TODAY we frequently hear reports of how the worldwide Christian church is growing far more rapidly, percentage wise, than the population. Present trends indicate that parts of South America and possibly all of Africa will be more than 50 percent Christian by the end of this century. The worldwide outlook for Christian missions today is brighter than at any other time since the beginning of the church.

However, we must continually remind ourselves that though the harvest is far greater today, the need for

laborers is also far greater today than at any other time in history. We can and should rejoice in the thrilling reports of progress, but God forbid that we become so elated over these advances that we become blind to the existing problems.

When Christ issued the Great Commission the entire world population was nearly 300 million — equal to today's U.S. population. If Christ said that laborers were few then, how would He express it today with a world population of over four billion?

Dr. Vincent Brushwyler, has pointed out various possibilities for the scarcity of laborers; wrong human relationships, love of the world, failure to discern between time and eternity and misunderstanding of what is involved in the missionary call.

I suggest there is another contribution to the scarcity of laborers — that is, our stereotyped methods of seeking volunteers for missionary service. A challenging speaker brings a stirring message on the needs around the world. Scriptures are quoted, pointing out the responsibility of the church and then an invitation is presented for volunteers to step forward.

I am wondering if this is the biblical method? Is this the way the early church faced the challenge of a dying world? Acts 13:1-4 records a radically different approach.

First, there were several men described as leaders in the church at Antioch. These were prophets and teachers such as Barnabas, Symeon, Lucius, Manaen and Saul.

Second, the church was in fellowship — they were ministering and fasting. We see very little of the latter today!

Third, the Holy Spirit spoke to the church, not to the individual this time, and said, "Separate Barnabas and Saul for the work which I have called them." The basic truth expressed in these verses is reinforced in Timothy's case. His church recognized his gifts and, through the laying on of hands, ordained him.

My major question is this — could it possibly be that part of the reason for the scarcity of missionary laborers today is the failure of the corporate church body to be alert to the spiritual gifts in its individual members? Add to this its failure to direct the exercise of such gifts not simply in the local church, but in a global context. To push this a step further I suggest

that the church is overlooking a great source of sendable ones within its circle of leaders.

We aim all our promotional gimmicks and gadgets at young people hoping to challenge them with the worldwide needs and opportunities. However, when the New Testament church was in fellowship the Holy Spirit worked through the church to select His men. And whom did He choose — the new convert? The new seminary graduate? No. He called church leaders, the men with experience.

I wonder what might take place on mission fields around the world if our churches in the homeland applied Acts 13:1-4 and followed the example of that church in Antioch.

They fasted and prayed. This was serious business and the church met God's conditions for spiritual guidance. A personal cost was involved and at this point many will tune out. The world and the worldly Christian prefer feasting and parades to fasting and prayer, but the latter course produced a highly successful missionary program in that early church.

They laid their hands on them. Here we have identification. The senders were one with those sent. The emphasis was not on the volunteers, but on those who appointed and ordained. It was their responsibility to choose and send out the best-equipped, and these were part of that church's very leadership.

Is that our position today? Experience tells me it is not. I remember the sharp fellow who was considering the mission field but a fine evangelical seminary in the States desired his services. We were told how much more effective he could be at home, "Why waste that talent in the jungles?" The Christians at Antioch could have used the same approach, but praise the Lord they did not!

I am not in any sense trying to indicate that every church leader should be sent to the mission field. All do not have the missionary gift, just as all do not have the gift of prophecy or evangelism or teaching.

What I am setting forth is that the early church considered its missionary outreach to be of such importance that the members looked among their leaders for those who possessed the

apostolic or missionary gift. Then the church sent them.

My years of experience on the mission field have convinced me that today's churches are not always following the methods of the early church when it comes to the laying on of hands for it is evident that some missionaries are sent out who should not have been; the fact that the laborers are few is proof enough that many who should be sent are still at home!

They sent them away. Here was a growing church with a worldwide vision. In Acts 11 they responded to a famine in Judea by taking a special offering and sending relief. However, in Acts 13 they went far beyond that — they sent some of their own leaders!

A number of years ago I spoke in a stateside church which had a large pastoral staff. Afterwards, the congregation was surprised to see one of the pastors step forward. He said, "I can't stand it any longer, I have to go to the mission field." Many rejoiced but, sadly enough, there were many who opposed sending this man out. They felt his successful ministry among the church youth was too important for him to leave. Some said that this man had a large family he should not be considered for the mission field. Other arguments were presented as well, but the Lord overruled and today this man and his family have a productive ministry reaching people who have never heard the gospel.

How many similar stories can be told of those who are gifted, qualified and willing but who will never actually go because the local church failed? It failed either through deliberate selfishness, total unconcern or lack of proper instruction.

What would happen in Asia, South America, Europe and Africa if our American churches would lay their hands on some of those successful pastors and church planters, on some experienced mission board members, on some highly qualified church deacons or elders, on some of the assistant pastors or Christian education leaders and send them away? Is this reasoning too far out? Apparently Paul did not think so. Until the church returns to the methods of Acts 13, I believe the scarcity of laborers will continue to plague the missionary outreach of the Church of Jesus Christ for years to come!

This article by Claire Ewert comes as a release from Mennonite Central Committee Canada. Much of the data is Canadian but would no doubt hold true in the United States. The article ties in appropriately with the General Conference Theme "Sharing and Conserving God's Resources."

The Rich Man's Drink and The Poor Man's Bread

THE DISTRIBUTION of the world's wealth allows the first world countries, those countries that are highly developed and wealthy, to command more than their equal share of the world's food. Alcohol production, although not the major difficulty responsible for world food imbalance, plays an important role.

In the year 1974-75, the 30 most needy developing countries listed by the United Nations needed another eight million tons of grain to meet their import requirements. Two years previously, Canada used over one million tons of foodstuffs to commercially produce alcohol.

The amount of grains and fruits used to produce alcohol is alarming. The wineries in 1972 used 99,816 tons of such foodstuffs as grapes, apples, sugar and honey to produce their product. In the same year, the distilleries used 559,289 tons of foodstuffs in the form of cereals such as corn, rye, barley, wheat; sugar; and fresh fruits. Breweries used up 384,682 tons of such foodstuffs as barley, corn flakes, soybean flakes, sugar, etc.

In total, the commercial manufacture of liquor in 1972 consumed 1,042,787 tons of foodstuffs. These figures do not include the quantities of food products used in home stills or breweries.

Canadians consume enough grain in one year in the form of alcohol to feed over four million Colombians on an adequate yearly diet.

Malnourishment caused by insufficient calorie consumption and by too little protein and other nutrients afflicts an estimated 400 million to 1.5 billion of the world's poor, whether in the third world or in a first world country's low income group.

Children and pregnant women are hardest hit. A growing body demands 2½ times more protein, pound for pound, than a mature body. Nutrition

experts estimate that 70% of the third world countries' children suffer from malnourishment.

In its severest forms, malnourishment manifests itself in the two conditions, kwashiorkor and marasmus. Kwashiorkor is typified by a bloated appearance. Accumulated fluids push against wasted muscles in the hands, feet, belly and face. This condition caused by acute lack of protein, can result in brain damage, anemia, diarrhea, irritability, apathy and loss of appetite.

Marasmus, another form of malnourishment, which is the result of insufficient calories as well as protein, is characterized by stick limbs, bloated belly, wide eyes and a stretched-skin face. With the fat gone, the skin hangs in wrinkles or draws tight over bones. This condition results in anemia, diarrhea, dehydration and a ravenous appetite. Only 3% of all child victims of malnourishment actually suffer from these severe conditions.

The universally accepted figure is 10,000 hunger deaths throughout the world each day of the year. These deaths are due to starvation and weakness and disease induced by malnourishment.

In the third world countries, where the average yearly per capita income is below \$100, 40 out of every 100 babies that are born, die before they are five years of age. Another 40 will suffer permanent brain and body damage from malnutrition.

There are currently 3.7 billion people in the world. At the present rates of population growth, this figure will double in about 30 years. But evidence has shown that as development occurs in third world countries, the rate of population growth decreases.

Production figures reveal that there is enough grain grown currently to feed six billion people on a non-meat diet. But consumption patterns show

that nearly four-fifths of all grain produced is fed to animals.

The average North American consumes 2,000 pounds of grain yearly, most of it in the form of meat. By comparison, the average Colombian on a good nutritional diet consumes 400 pounds of grain yearly.

1972 figures reveal that over 800,000 tons of grain products were used in the commercial manufacture of spirits and beer in Canada. This does not include grain used in home production.

North America, which is about 7% of the world community, consumes nearly one-third of its food resources.

How have Canadians responded to this food crisis?

One response has been to take more than four million acres of farm land out of wheat production to switch to forage. Nearly 220,000 acres of farm land a year are being lost to concrete or pipelines or drowned under dams.

At the Rome World Food Conference in 1974, Canada promised one million tons of wheat at once and another million tons every year for three years as a gesture to meet the world food needs. On April 11, 1975, the Honorable Allan J. MacEachen, Secretary of State for External Affairs, announced that Canada would provide \$280 million in food aid this year.

The world grain reserves have dwindled from a 95-day supply in 1972 to a less than 27-day supply. In spite of this, Canadians continue to consume ever increasing amounts of grain-produced protein in the form of meat, milk and eggs, and consume ever increasing amounts of alcohol produced from barley malt, wheat, corn, rye, soybean flakes and fruits. In 1972, 625 million pounds of barley malt alone were purchased within Canada for production of beer. In 1973, the brewing industry in Canada reported an expenditure of \$154 million of chiefly agricultural products and some other ingredients used in the production of beer.

There are at least three ways to deal with this imbalance of food production and consumption. We, in the rich nations, could adopt a simpler life style — eat less meat and drink fewer alcoholic beverages. We could maintain our present rate of consumption and increase our gifts of money to the developing countries to help meet the immediate crisis. Or we could adopt a "lifeboat" point of view. This would involve maintaining our present rates of consumption and refusing aid to countries with a food shortage problem.

The idea of "lifeboat ethics" is

to page fourteen

These brief sketches introduce three pastors who are relatively new to the brotherhood. Welcome them and pray for them.

PLEASE MEET . . .

CHARLES R. BURGARD
Mechanicsburg (Allegheny)



Charles R. Burgard was installed as the new pastor at the Mechanicsburg, Pa. church on Sunday, June 29, 1975. He was born and raised in Carlisle, Pa., and was saved in November, 1951, during a series of revival services. He was sanctified wholly in December of that same year.

The call of God to the Christian ministry became quite clear in 1955 following graduation from high school. In obedience to the calling of God, Charles attended Messiah College to prepare for pastoral service. He earned his B.A. degree in Biblical Literature and also earned credits in the Bachelor of Theology program, graduating in 1960 and 1961.

Charles transferred to the Brethren in Christ Church from the Holiness Christian Church. He was ordained to the Christian ministry at Hanover, Pa., June, 1961, and served faithfully in pastoral assignments at Crisfield, Md.; Mount Carmel, Pa.; Dover, Pa.; and Pine Grove, Pa.

During his ministry with the Holiness Christian Church, Charles served as General Editor of *The Christian Messenger*, member of the Board of Church Development, Youth Ministries, and Christian Education. Other ministries included Bible conference speaker and evangelist for local church campaigns.

Pastor Burgard is married to the former Dianne Whalen, who is the daughter of a minister. She joins in a beautiful way in making the parsonage a place of welcome for all visitors. She has played piano since the age of ten and continues to play both the piano and organ. Her musical talents have been a great asset to their pastoral ministry.

Dianne and Charles were united in Christian marriage on August 27, 1961, at Crisfield, Md. God has blessed their union with two children: Dawn Renee, age 14, and Donald Ray, age 12.

Their residence is the Mechanicsburg parsonage, located at 302 West Elmwood Avenue, Mechanicsburg.

Charles comments: "We are happy to be in the center of God's will here at Mechanicsburg. The Lord is so good to our family. The church has been most gracious to each of us during our days of adjustment. We only desire to do the will of God and reach people for Jesus Christ, who alone can forgive of sin and clean the heart and life for His glory."

MARK H. HORST
Speedwell Heights (Atlantic)



Rev. Mark H. Horst was installed as pastor of the Speedwell Heights Brethren in Christ Church on October 26, 1975.

Mark, his wife, Esther, and family spent over two and a half years with Brethren in Christ Missions at Choma Secondary School in Zambia, Africa, where Mark taught mathematics and Bible. They went to Zambia in 1972 and returned home in 1975.

Prior to going to Zambia, Rev. Horst taught in the elementary schools of Northeastern School District, Mt. Wolfe, Pennsylvania.

He holds a B.A. degree in Behavioral Science from Messiah College and a Master's degree in elementary education from Shippensburg State College. His wife is a graduate from Messiah College and holds a degree in elementary education from Shippensburg State College.

They have three children, Brian, Brenda and Donna.

WESLEY SMEAL
Colyer (Allegheny)



Rev. Wesley Smeal is the pastor at the Colyer Brethren in Christ Church, Colyer, Pennsylvania.

Wesley was born near Decatur, Pennsylvania, in 1915. At the age of twelve he experienced the new birth in Christ Jesus and later he entered into the life of full consecration.

He is a graduate of Roberts Wesleyan College in comprehensive social studies and received with honors the Master of Science in Education degree from the State University of New York College of Education, Brockport, New York. He has permanent professional certification in elementary education from both New York Departments of Education and the Pennsylvania Department of Education, with permanent certification in comprehensive social studies from Pennsylvania. Also, he completed four years of ministerial studies given by the Free Methodist Church for ordination as deacon and elder.

His wife, Helen, was born in Syracuse, New York, and is a graduate of Roberts Wesleyan College, North Chile, New York. They were married in 1940 and have four children: Anita, Charles, William and George. Helen is a spiritual help in her husband's pastoral work.

Having taught in public school in both New York and Pennsylvania, Pastor Smeal is now teaching in the Bible College of Penn View Bible Institute, Penns Creek, Pennsylvania.

His most delightful "hobby" has been work. His work has been ministerial, hospital technical and educational. He says, "I believe that my main purpose in life is to find meaning that is in harmony with the spirit and teachings of my Lord. I pray to be related to persons, places and things in the spirit of Christ Jesus. That meaning I find in the Bible. In it God speaks to me."

Free to Live

YOUTH WEEK 1976

Many congregations celebrated Youth Week 1976 in a variety of ways during the month of February. Some congregations will celebrate Youth Week at other times during the year.

The theme for Youth Week was "Free to Live." The theme verse was "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57).

The following are reports of how congregations celebrated Youth Week.

"We spent a weekend, from Friday night to Sunday night at Camp Joy-El. We played volleyball outside in the cold. On Saturday night there was a film and on Sunday morning our pastor taught the Sunday school lesson. On Sunday, February 8, the youth had charge of everything in church. The youth taught classes, led singing, served as superintendent, preached the sermon, had special music, ushered, and gave devotions. Everything went very well." *Air Hill, Chambersburg, PA, Mr. and Mrs. Carl Bert, Youth Directors.*

"The Christ's Crusaders sponsored a youth day in which the teens filled teaching positions, had the Sunday school opening, led primary church, and served in the nursery. It was indeed a great experience. After church the youth took dinner to a person in the congregation and went hiking." *Valley Chapel, Canton, Ohio, Mr. and Mrs. William Ross, Youth Directors.*

"The youth presented the Sunday morning worship service, including two short messages. In the evening, the Good Family Singers presented a program. Many members of the congregation expressed appreciation for the morning messages and for the new leadership evident in the on-coming adults. Sunday evening at the "Gospel Singing" service there were over 100 present. Nine persons received Christ or renewed commitments. Two of the youth accepted Christ and were "born from above." *Phoneton, Ohio, Rev. James Stepp, Youth Director.*

"Six of the young people gave a spiritual message on the Sunday morning of youth week." *Ontario, Calif., Floyd D. Gladden, Youth Director.*

"Saturday night we had a youth banquet. On Sunday morning the youth taught Sunday school classes and assumed positions of leadership. There was a special youth speaker for the morning worship service. On Sunday evening the film "What's Up Josh?" was shown." *New Guilford, PA, Mr. and Mrs. Fred Rice, Youth Directors.*

"On youth day the youth taught all Sunday school classes and assumed all church responsibilities. Two teens presented the sermon. For dinner the group was split up into 8-10 homes. At 5:00 p.m. everyone got together for recreation, supper, and a meditation at the home of one of the youths. The day was very worthwhile. There were better youth/congregational ties established through the day." *Cross Roads, PA, Les Engle, Youth Leader.*

"We had a fellowship supper on Saturday evening. We had a scavenger hunt and played games as a part of the evening. Sunday morning the youth had charge of much of the Sunday school. These activities are an important part of the youth program. They help the young people relate to the church." *Antrim, PA, Nelson Stayman, Youth Director.*

"Saturday morning there was a breakfast with devotional topics on the theme "Free To Live." There were also games in the youth center. Sunday morning the youth were in charge of the Sunday school and worship service. For Sunday dinner we had a mystery sack lunch. We showed films in the afternoon. The weekend was very well attended and inspiring." *Manor, PA, Phyllis Wissler, Youth Leader.*

"Sunday the young people took charge of all services, participating as teachers, ushers, etc. After a dinner at the church the young people spent the afternoon visiting shut-ins. In the evening Dave Brubaker gave a concert." *Mount Pleasant, PA, Galen Martin, Youth Director.*

"The young people were in charge of the sermon on Sunday. There was a supper at the church, plus fellowship with community teens in the afternoon climaxing with a guest speaker in the evening service." *Zion, Kansas, Mr. and Mrs. Ron Frey, Youth Directors.*

"Our youth group shared in the Southern Ohio Roller Skating party on Saturday evening. On Sunday they took charge of the Sunday school closing exercises, the morning service and gave the entire church a delicious noon meal." *Beulah Chapel, Ohio, Mr. and Mrs. Costandy Saba, Youth Directors.*

1 The "New Witness" instrumental group playing for Youth Talent Night.

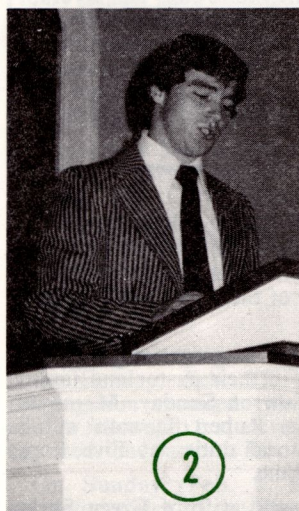
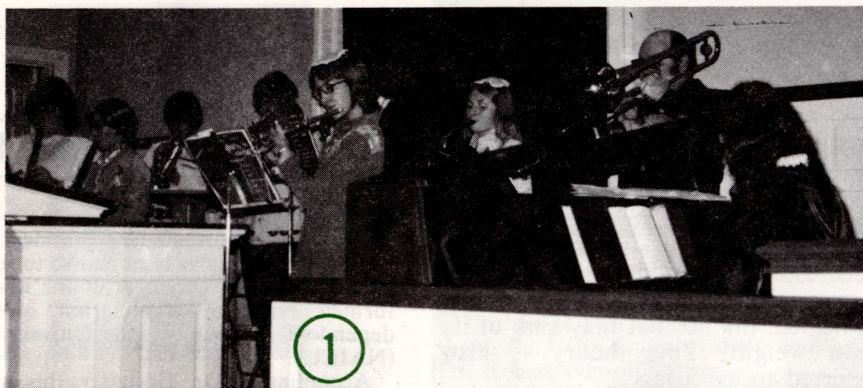
2 Mike Myers giving the meditation in the morning worship service on Youth Sunday.

3 The Creators singing in the worship service on Youth Sunday: (left to right) Tammy Palmer, Dawn Burgard, Connie Thompson, Rhonda Palmer.

4 (Left to right) Carlos Rosado, Keith Engle and Shim Lehman at the pizza splash.

5 Three Cindys share in devotions on Youth Sunday: (left to right) Cindy Turman, Cindy Potteiger, Cindy Bowers.

6 Carlos Rosado giving a Karate demonstration. He also presented a devotional to the youth.



The Mechanicsburg Brethren in Christ Youth Group planned a week of activities for youth week. The following was the schedule of activities. The Youth Directors are Mr. and Mrs. Robert Fry.

Sunday, February 1

(a.m.) Youth Sunday — approximately 60 youth responsible for all aspects of the Sunday school and Worship Service, including teaching all classes and bringing meditation in worship.
(p.m.) Youth Talent Night —vocal and instrumental music, readings, etc., message for youth by Pastor Burgard.

Monday, February 1

Roller skating at Fountainblu Rink — youth invited the congregation, Christian Service Brigade, Pioneer Girls, and other friends; a devotional by Janet Sherk.

Tuesday, February 3

Bible Study and Share Groups — a visit to Bethany Village, a nearby retirement home and nursing center; shared by talking, playing games, etc.

Wednesday, February 4

Bible Quizzing Practice — Youth Choir Practice — Congregational Council.

Thursday, February 5

Food, Fun, Fellowship: "Pizza Splash" — youth made their own pizzas to eat. Group games, Karate demonstration and devotional period.

Friday, February 6

Visit to Temple Beth Shalom— a nearby Jewish synagogue.

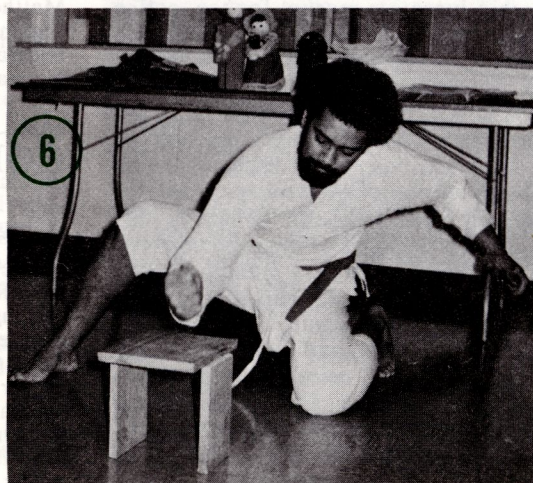
Saturday, February 7

Rally Night — special speaker, Rev. George Kimber — film "Eighteen."

Sunday, February 8

(a.m.) Early breakfast — Paul's Dutch Cupboard. Christian Service Brigade Sunday.

(p.m.) Special speaker, Rev. George Kimber. Youth from South Mountain Chapel joined in program.



gaining popularity in North America. The analogy consists of the affluent, well-fed countries safely in a lifeboat, surrounded by a sea filled with poor, underfed nations, some treading water, some close to drowning. The lifeboat theorists suggest that the secure should be highly selective in tossing out life preservers; if everyone is helped, the lifeboat may sink of its own weight. This theory is also referred to as "triage."

If we do choose this point of view, how do we decide which of the countries will not be able to benefit from food aid?

If we maintained our present level of consumption, there would eventually be no surplus foodstuffs. Experts maintain that at present there is enough arable land to feed the world; about 3.5 billion acres are currently in production, and another 6.6 billion acres could be brought into use with proper irrigation and land development. The potential for feeding the world does exist. But money aid without proper expertise to help with the distribution and education in needy situations will result in a greater food imbalance: In many third world countries, the foodstuffs are only available at such inflated prices as to make them inaccessible.

The third alternative is a change in life style. One suggestion is to eat two meatless meals each week, use fewer highly processed foods, and live in smaller houses. A simpler life style that does not include alcohol could contribute to an equalizing distribution of the world's food supply.

It appears that more needs to be done in rich countries to change patterns of consumption than in poor countries to increase production. Although increased production in third world countries is necessary, unless first world nations stop creating such a lucrative market for tea, coffee and tobacco, these countries will find it difficult to change their production to rice and vegetables.

Alcohol production does play an important role. Alcohol consumption in all nations, and especially the "have" nations is a very poor use of agricultural foodstuffs. What is our Christian response to the food needs of the world? Do we care enough for the thousands of people who die daily of starvation, who would not die if the food used in making liquor were made available to agencies seeking to relieve world hunger? Do we see the use of foodstuffs for liquor production as a "crime against humanity" and as such feel a moral responsibility?

Church News

MESSIAH COLLEGE

Hostetter on Board

Dr. D. Ray Hostetter, president of Messiah College, has been named to serve on the Board of Directors of the newly-formed National Association of Independent Colleges and Universities (NAICU).

According to Dr. Hostetter, this is an important development in the private sector of higher education in which Messiah College has played a significant role and will continue to make positive contributions.

The general purpose of the new association, composed of about 700 independent colleges and universities, is "to plan, conduct, coordinate, supervise, and finance activities which promote the well-being of the independent sector of higher education within the nation's historic dual system of education."

Spring Calendar

The Grantham Oratorio Society with orchestra will present the ever popular Handel's Messiah at Messiah College on Sunday, April 11, at 3:00 p.m. Dr. Ronald R. Sider will be the conductor, and the program will be in the college Campus Center. Tickets at \$2 can be purchased at the door. The choir has 260 singers, 100 more than last year.

Other concerts in April include: an instrumental ensembles concert in the chapel on April 13 at 7:30 p.m.; a program by the Chamber Choir on April 20 at 8:00 p.m.; and the Wind Ensemble Pops Concert on April 25 at 3:00 p.m.

The annual college Commencement will be on Saturday, May 8, at 10:00 a.m. The speaker will be Elizabeth Elliot Leach, wife of the martyred missionary, Jim Elliot.

MISSIONS

Bert and Marian Sider, Nathan and Matthew, arrived in Toronto March 13, beginning a six-month furlough from Nicaragua. Bert is superintendent of the Nicaragua Mission.

CONFERENCES

Allegheny

The Air Hill and Mt. Rock congregations held a joint service on Sunday evening, Feb. 29. Brief histories of each congregation were given and "The Brethren in Christ Vision" was Dr. Carlton Wittinger's topic for the service. Metre singing was explained and demonstrated by an Old Order group. The pastor of Air Hill is Rev. Roger Witter. Rev. Avery Musser is pastor of Mt. Rock.

SOUDERTON EXTENDS INVITATION

The Souderton congregation would like to make this bicentennial year a time for brotherhood and fellowship.

It may be that there are some Brethren in Christ, who are camping, planning to come to the Philadelphia area. If so, our congregation offers you a place to park your camper at the church with the use of the church facilities. There would not be a charge for this service. Any donations given would go to the World Hunger Fund.

Persons interested in this offer should write to John A. Byers, Mounted Route 1, Souderton, Pennsylvania, 18964 to make reservations. We hope this will be helpful to some and it will certainly be enjoyable for us to meet our brothers and sisters in Christ.

On Jan. 25, the Clarence Center congregation honored their pastor and wife, Rev. and Mrs. Richard Long, with a buffet meal in honor of their 25th wedding anniversary.

The Five Forks congregation gave a farewell luncheon to their pastor and family, Rev. James Esh, on Sunday, March 14. Rev. and Mrs. Rupert Turman will be assuming pastoral duties at Five Forks sometime in June.

The pastor and wife of Green Spring congregation, Rev. and Mrs. Lorne Lichty, entertained the Christ Crusaders of the church at a dinner on Sunday, Feb. 1. The film, "The Deceiver" was shown after the meal. Six persons were received into church fellowship recently.

On Sunday, Feb. 1, the Hollowell congregation held a dedication service for a new piano purchased to replace one which had been destroyed by excessive water during the flood of September, last year. The complete amount of the new piano was met by gifts of the people. Herb Greenlee presented a concert of hymns for the dedication service. Rev. Kenneth Engle is the pastor.

Atlantic

The Lancaster congregation held Spiritual Life Services on Feb. 20 and 21 with Rev. Brinley Evans as the guest speaker. The pastor is Rev. Eber B. Dourte.

The Highland Park congregation dedicated their new parsonage, Sunday afternoon, February 15. This relatively



Evangelical Visitor

new congregation — eighteen months old at time of this dedication — is located near Dublin, Va. The average Sunday school attendance for December was 99. Bishop C. B. Byers led the Dedicatory service which was followed by an Open House in the new personage. Rev. Orvin White is the pastor of this new extension church.

The **Manheim congregation** promoted missions on Sunday, Feb. 22, with Loraine Buckwalter sharing her work as a nurse in Rhodesia. In the evening service the film, "Eighteen" was shown. Rev. Isaac S. Kanode is the pastor.

The **Pequea congregation** held a Sweetheart Banquet on Feb. 12. Bishop Henry Ginder gave an inspiring talk to the group and special music was provided by a ladies' chorus. Rev. Gerald Wingert is the pastor.

The **Valley View congregation** reached its 10th anniversary on Sunday, March 7. Services were held on March 4, 5, and 6 with Rev. Orvin White as the guest speaker. The Good Intentions musical group presented a musical program on Sunday afternoon. Rev. Rupert Turman is the pastor.

Canadian

On Sunday, Feb. 15, the **Houghton congregation** received two persons into church fellowship and eleven persons were baptized. The pastor is Rev. John R. Sider.

On Sunday, Feb. 8, **Betty Winger** presented slides to the **Sherkston congregation**. She teaches home economics in the Wanezi Secondary School in Rhodesia. The pastor is Rev. Robert J. Rolston.

Central

On Sunday, Feb. 15, the **Carland Zion congregation** accepted four persons into church membership. The congregation held a family night service in which the entire families participated in music and games. Rev. Eric Stanton is the pastor.

On Sunday evening, Feb. 8, four families, who are a part of a Bible Study/Sharing/Prayer group, presented the evening service to the **Highland congregation**. The program included singing, speaking, and a puppet show, using the theme, "Just Praising God." The pastor is Rev. Louis Cober.

Midwest

The **Bethany congregation** reports that their Sunday school attendance has increased 10% and worship attendance has increased 9% over the last year. Rev. Charles M. Rickel is the pastor.

The **Des Moines congregation** held a Laymen's Fellowship meeting on Sunday afternoon, Feb. 29. Rev. Harold Jackson is the pastor.

Lynda Frey, Abilene, has been appointed to the board of Prairie View Mental Health Center, Newton, Kansas. Mrs. Frey is secretary of the Midwest Conference Board for Christian Educa-



tion of the Brethren in Christ Church, a member of the Abilene Community Theatre Board of Governors, and a member of the Dickinson County Mental Health Association. She is also the mother of one daughter. Mrs. Frey replaces Bonnie Frey, also of Abilene, as the representative of the Brethren in Christ Church on the board. She has been appointed for a three-year term.

Births

Braithwaite: Rebecca Mae, born Feb. 5, to Mr. and Mrs. Tom Braithwaite, Mechanicsburg congregation, Pa.

Byler: Brian Keith, Jan. 8, to Mr. and Mrs. Reedy Byler, Pequea congregation, Pa.

Eberly: Ryan Leroy, born Dec. 18, to Mr. and Mrs. Ronald Eberly, Hollowell congregation, Pa.

Gilmore: Benjamin Joshua, born Feb. 5, to Rev. Gordon and Susie Gilmore, Port Colborne congregation, Ont.

Martin: Kimberly Ann, born Sept. 5, to Mr. and Mrs. Richard Martin, Clarence Center congregation, N. Y.

McCombs: Amy Jean, born Jan. 8, to Mr. and Mrs. John McCombs, Wainfleet congregation, Ont.

Melhorn: Marlene Joy, born Dec. 30, to Mr. and Mrs. James Melhorn, Redland Valley congregation, Pa.

Murray: Briette Rochelle, born Jan. 4, to Mr. and Mrs. Wayne Murray, Hollowell congregation, Pa.

Price: Randall Jeffery, born Jan. 24, to Mr. and Mrs. Tom Price, Souderton congregation, Pa.

Reely: Autumn Leigh, Feb. 13, to Mr. and Mrs. Charles (Ed) Reely, Five Forks congregation, Pa.

Reynolds: William Leslie, born Oct. 20, to Mr. and Mrs. Daniel Reynolds, Hollowell congregation, Pa.

Richmond: Robert Michael, born Nov. 19, to Mr. and Mrs. Robert Richmond, Hollowell congregation, Pa.

Snodderly: Laura Renee, born Nov. 23, to Mr. and Mrs. Kenneth Snodderly, Hollowell congregation, Pa.

Truax: Tammy Noel, born Jan. 8, to Mr. and Mrs. Earl Truax, New Guilford congregation, Pa.

Weddings

Bolin-Musser: Leona, daughter of Rev. and Mrs. Roy J. Musser, Sr., Petersburg, W. Va., and Richard, son of Mr. and Mrs. Richard C. Bolin, New Oxford, Pa., Dec. 20, in the Morning Hour Chapel, with grandfather of the bride, Rev. Harvey Musser, officiating.

Sider-Good: Nancy Ann, daughter of Mr. and Mrs. Harold C. Good, Annville, Pa., and Duane M., son of Bishop and Mrs. Roy V. Sider, Sherkston, Ont., Nov. 8, in the Messiah College Chapel, Grantham, Pa., with father of the groom and Dr. Robert Ives officiating.

Sider-Niblock: Judy, daughter of Mr. and Mrs. Clarence Niblock, Smith Falls, Ont., and Vance A., son of Bishop and Mrs. Roy V. Sider, Sherkston, Ont., Sept. 6, in the Smith Falls Free Methodist Church, Ont., with father of the groom officiating.

VanNatter-Saylor: Marcia, daughter of Mr. and Mrs. Edward Saylor, Stevensville, Ont., and Michael, son of Mr. and Mrs. Jay Van Natter, Ridgeway, Ont., Oct. 18, in the Sherkston Brethren in Christ Church with Rev. Robert J. Rolston officiating.

Obituaries

Bitner: Joseph Steckley, born Aug. 22, 1893, died Sept. 5, 1975, in Ridgeway, Ont. He was married to Mary Benner who survives. He is also survived by three daughters: Mrs. Ethel Hayslip, Shirley, and Mrs. Jean Fretz; one son, Eldon; ten grandchildren; and four great-grandchildren. He was a member of the Sherkston Brethren in Christ Church where the funeral service was held, officiated by Rev. Robert J. Rolston. Interment was in the Sherkston Cemetery.

Cassel: Kenneth Wismer, born June 26, 1909, died Nov. 13, 1975, in the South Waterloo Memorial Hospital, Cambridge, Ont. He was married to Aleda Cressman, who survives. Also surviving are five daughters: G. Elaine, Mrs. Ruth Ann Chester, Karen M., Mrs. Martha J. Heise, and Mary L.; two sons: K. Donald and Robert W.; three granddaughters; a brother; a step-brother; and two sisters. He was a member of the Rosebank Brethren in Christ Church, Ont. He also served several years as deacon of the Puslinch Church. The funeral service was held in the Rosebank Church with Rev. Harvey B. Stickley officiating. Interment was in the Rosebank Cemetery. Rev. Leonard Chester gave a eulogy.

Hess: Anna Martha Hess, born Oct. 29, 1883, in Quarryville, died Jan. 27, 1976, in the Messiah Home, Harrisburg, Pa. She was the daughter of Conrad and Susan King Hess. She is survived by two brothers: Abram M., and D. Avery; and four sisters: Mrs. Alice M. Miller, Mrs. Ruth E. Hoffman, Mrs. Beulah Hostetter, and Mrs. Ida H. Byers. She was a member of the Pequea Brethren in Christ Church. Rev. Gerald Wingert officiated at the funeral service. Interment was in the Pequea Cemetery.

MRS LENORE L SWOPES 5-80
205 BRIGGS ST
HARRISBURG PA 17102

The Contemporary Scene

Soviet Government Speaks On Religious Freedom

An important article in *Izvestiya* on January 31 claims that Soviet legislation on religion is "the most humane and democratic in the world." The author is Vladimir Kuroedov, chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, and therefore the article carries all the authority of a Soviet government pronouncement on religious policy.

The thrust of the article is severe criticism of so-called "reactionary circles in the West," who have "put into circulation the filthy invention that there is no freedom of conscience in the USSR, that Soviet legislation suppresses the rights of the church and believers."

The article is an uncompromising defense of Soviet religious policy. Kuroedov maintains that Soviet legislation on religion is eminently fair because it upholds the interests of believers and unbelievers alike. "In the USSR no one is compelled to be a believer or an atheist, to perform religious rites or not perform them."

Kuroedov describes at length the freedom enjoyed by Soviet believers. He says there are "more than 20,000" churches, synagogues, mosques, Buddhist datsans, etc.; "about 20" monasteries and convents and "18 higher spiritual educational establishments." Christian and Islamic books, including the Koran, are published, the Bible has been published twice and, Kuroedov states categorically, "such publications will continue to be issued in the future."

Some of the figures quoted are higher than those previously known in the West, but even so they seem low in relation to believers' requirements. For example, "six academies and seminaries" and six periodical publications" (published in limited quantities) are hardly sufficient for the 30 to 50 million members of the Russian Orthodox Church.

Feminism Consistent With The Bible

The belief that a woman can be a feminist and a conservative Christian without playing the submissive *Total Woman* role is the foundation of a new organization headed by a Minneapolis woman.

Evon Bachaus, leader of the Evangelical Woman's Caucus, said feminism is not only consistent with the Bible but also a natural outgrowth of the Scriptures, rightly interpreted.

At a conference on biblical feminism last month, Dr.

Virginia Mollenkott, a Christian author and English professor at William Paterson College in New Jersey, denounced the misuse of the Bible by *Total Woman* and other groups that attempt to justify female submission through selected quotations of biblical texts.

Total Woman, a book by Marabel Morgan on which seminars are based, tells women how to improve their marriages by first serving God, then their husbands. Numerous Bible passages are included. It has been seen by some as a model for the conservative Christian woman, although the author has said she did not have a Christian in mind when she wrote the book.

At the conference, Dr. Mollenkott read passages from Mrs. Morgan's book that tell women to revere and worship their husbands and asked, "Where are the prophets in the Christian community? Why aren't they thundering against such idolatry?"

Ms. Bachaus said she doesn't know if organized opposition to the concept will be a main goal of the Evangelical Woman's Caucus. She is planning a regional meeting in Chicago and hopes to learn what other women wish to do.

Golda Meir: The Jews Will Not Disappear

"We just refuse to disappear. No matter how strong and brutal and ruthless the forces against us may be — here we are," former Israeli Prime Minister Golda Meir told the closing session of the second World Assembly of Jewish Communities on Jews in the Soviet Union meeting in Brussels.

Mrs. Meir's speech was described in press reports as "moving," and "dramatic and stern."

"What do you gain, Soviet Union, from this miserable policy?" she asked. "Where is your decency? Would it be a disgrace for you to give up this battle?"

"We can't accept that teaching Hebrew is counter-revolutionary. We can't accept that 3 million Jews have no right to have a theater, have no newspaper. The second greatest power in the world — what are you gaining from this policy?" she asked.

Recalling the 6 million Jews killed by the Nazis during World War II, she said, "Millions of bodies broken, buried alive, burned to death. But never has anyone been able to succeed in breaking the spirit of the people."

To strong applause, Mrs. Meir said, "Stronger than tanks and bombs is the justice of our case. I guarantee to the rulers of the Soviet Union that the Jews will be free."